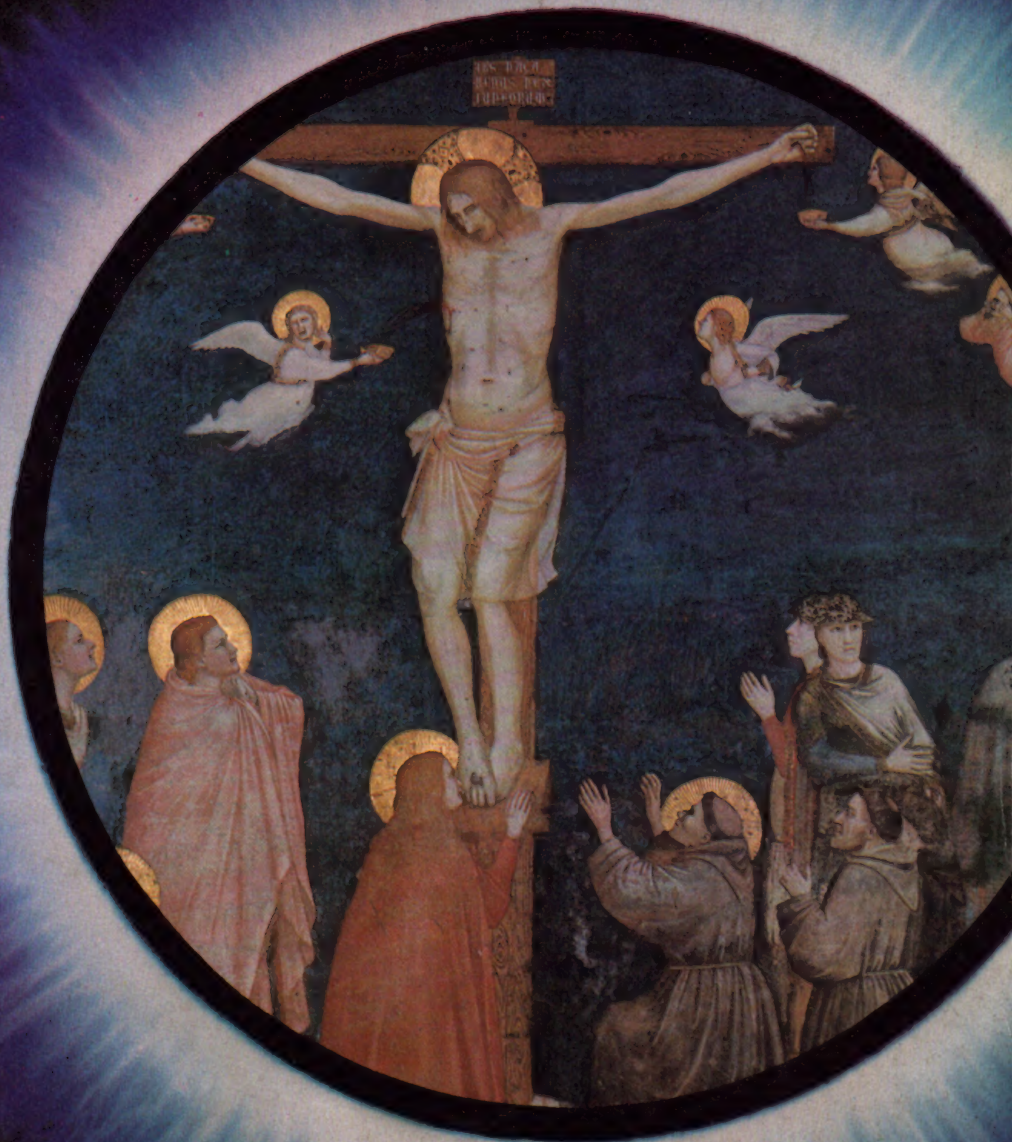


THE Unexplained

MYSTERIES OF MIND SPACE & TIME

The cycles of life
Psychic surgery-success
Hunting of the quark
Christ's bloodline
The dead speak

92



THE Unexplained

MYSTERIES OF MIND SPACE & TIME

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Christ's suffering and death are at the very centre of Christian belief. But what if he did not die on the cross, but married and had children – whose descendants are alive today? STAN GOOCH examines the evidence

THE DISCOVERY OF secret documents, and possibly a hoard of treasure, and perhaps, some have suggested, mummified relics of Christ, in the small village of Rennes-le-Château in south-west France, made a poor village priest into a millionaire (see page 162). But it also set in motion a chain of events that led to the discovery of a secret that, if it is true, is the most disturbing revelation in the history of Christianity.

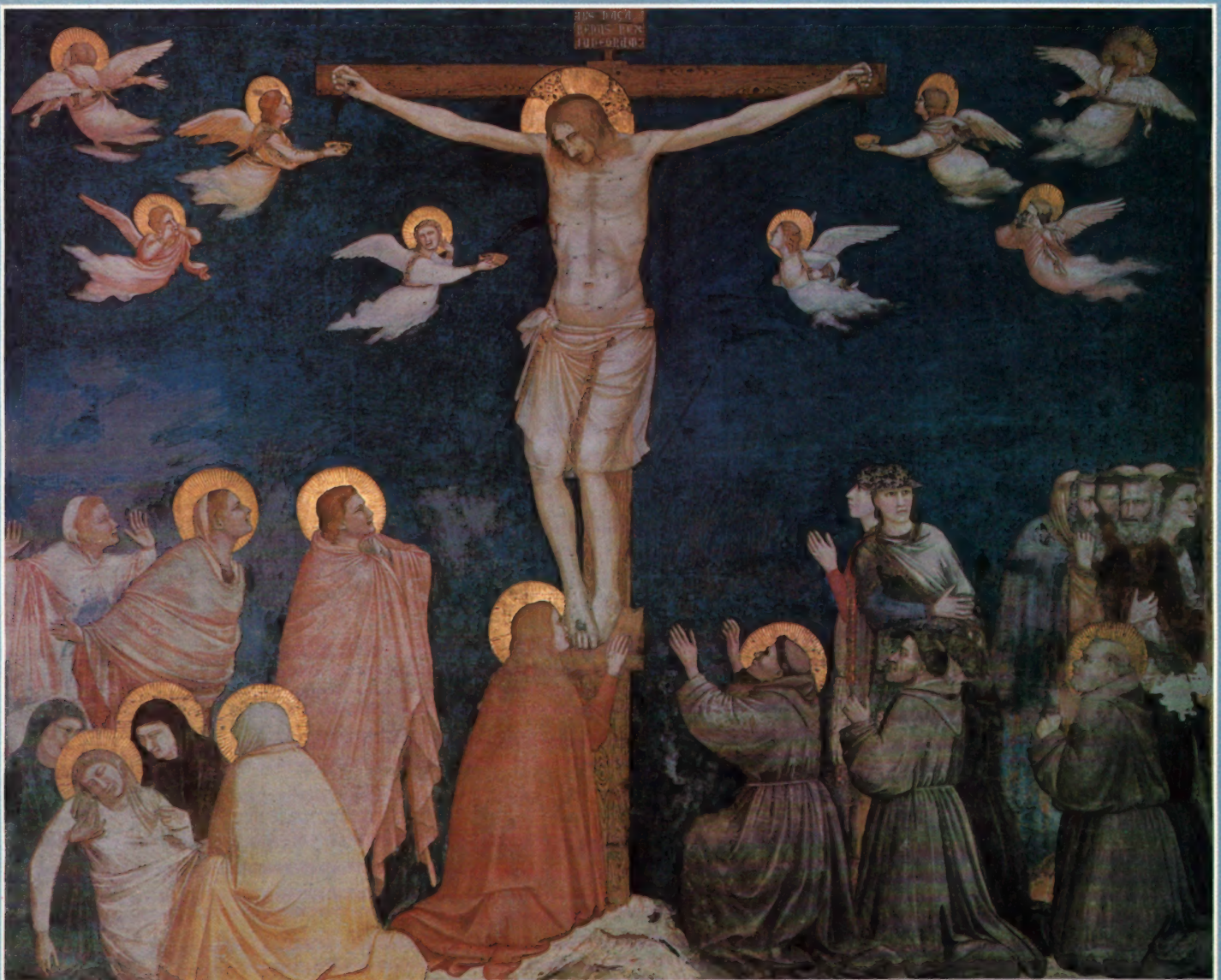
The story of the clues that led them to their amazing conclusion is related by Michael Baigent, Richard Leigh and Henry Lincoln, in their bestseller *The holy blood and the Holy Grail*. The book has aroused the

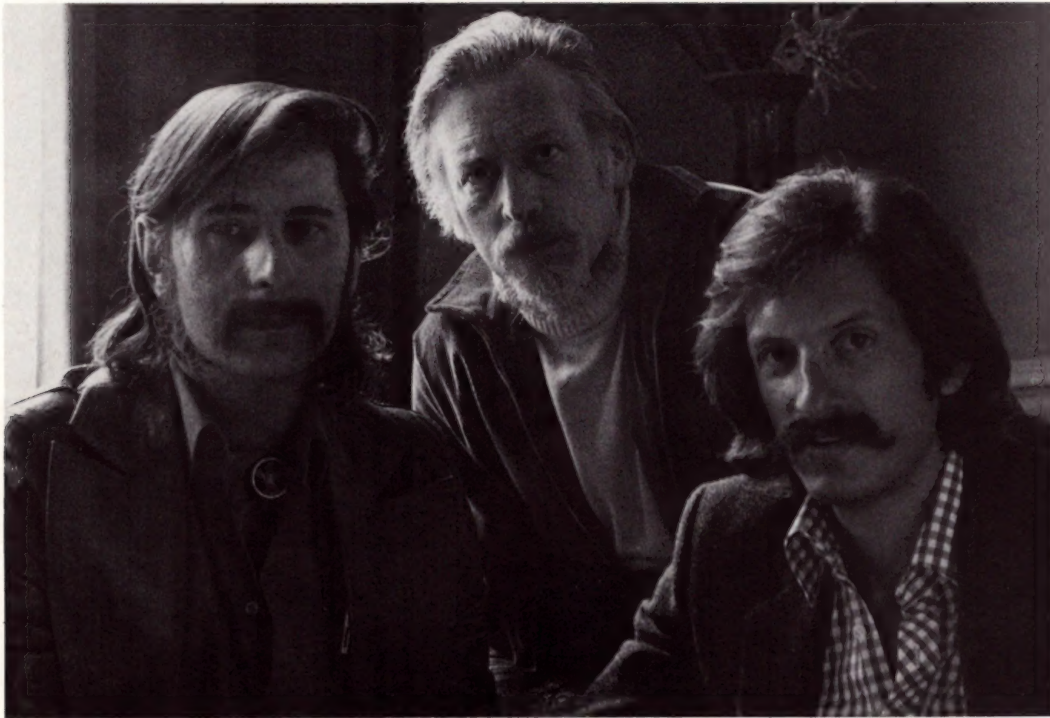
The crucifixion, here depicted by Giotto (c.1266-1337), has been a source of inspiration for countless artists. But did Christ actually *die* on the cross? The authors of a powerfully argued book, *The holy blood and the Holy Grail* (1982), believe he did not – and put forward a completely new interpretation

extremes of either instant enthusiasm or instant antagonism in its readers. Establishment critics, fairly predictably, have tended to dismiss the book as a wild romance based on the flimsiest evidence. Nevertheless, such comment is both unfair and demonstrably untrue. No one can simply sweep aside the mass of evidence assembled by the authors, and their presentation of it is admirably cautious. This series of articles, far from describing the authors of *The holy blood and the Holy Grail* as incautious, will show that they have seriously underestimated the extent and implications of the material they have gathered, and that there is much more they have overlooked. A still greater mystery lies behind the secrets that they document.

The authors of *The holy blood and the Holy Grail* present evidence of a powerful and ancient international mystery, and of a many layered secret society whose widespread

The royal house of Jesus





Left: Richard Leigh, Henry Lincoln and Michael Baigent (left to right), authors of *The holy blood and the Holy Grail*, in which they put forward the startling theory that a secret society, the Priory of Sion, guards the interests of the blood descendants of Christ. They claim these descendants are ready, when the occasion arises, to assume a leading role in the government of Europe – and perhaps the world

influence extends right to the present. The starting point of the authors' investigation of the mystery concerned a massive buried treasure; their final conclusion is an astonishing claim that Jesus Christ married Mary Magdalene and produced children. Descendants of these children, they believe, intermarried with other kings and rulers of ancient times, notably with the Merovingians, the first dynasty of Frankish kings in Gaul; and direct descendants of these are alive and well, awaiting the call – or opportunity – to assume a leading role in the politics of Europe, and possibly of the world. That, at least, is where the authors' evidence leads them.

The connection between the holy blood and the Holy Grail of the title of Baigent, Leigh and Lincoln's book is made through an ingenious wordplay. The Holy Grail is a complex and mysterious concept. For some authors it is a stone, for others a repository for saintly relics. But most often it is the cup used by Jesus at the Last Supper, in which his blood was caught as he hung upon the cross. In many of the early Grail manuscripts, it is referred to as the Sangraal; and even in the later version by Malory, it is the Sangreal. Baigent, Leigh and Lincoln argue that some such form – Sangraal or Sangreal – must have been close to the original. And, dividing this into two words in a way that seems entirely reasonable, they conclude that the word may not originally have been 'San Graal' or 'San Greal' – from which the English translation 'Holy Grail' comes – but 'Sang Raal' or 'Sang Réal'. 'Or,' as they triumphantly conclude, 'to employ the modern spelling, Sang Royal. Royal blood.' That is, the legend of the transportation of the Holy Grail from Judea to Europe is not the legend of the bringing of an artefact – but

the true history of the arrival of the descendants of Jesus and Mary Magdalene, carriers of the royal blood or 'Sang Réal', in France.

It is, to say the least, an impressive hypothesis. But the claim for the existence of these living descendants of Christ is a weak link in Baigent, Leigh and Lincoln's argument, a less than convincing interpretation of the evidence. It seems improbable, for instance, that in all the dozens and dozens of generations that have elapsed since the time of Christ one or other descendant would not have succumbed to the temptation to announce 'I am the lineal Son of Christ.' We find no whisper of any such announcement in

Right: a Knight Templar. The authors of *The holy blood and the Holy Grail* argue that the Knights Templar, an immensely powerful order of warrior monks that flourished from 1124 to 1307, were only the military arm of a yet more powerful organisation, the Priory of Sion – the guardians of the interests of Christ's descendants



the whole of 2000 years; nor, indeed, any really solid evidence of any actual progeny. Instead we have a mass of evidence and stories referring obliquely to a central mystery, and to specifics like a Holy Grail (see page 1314), to talking skulls and severed heads, to blood as a substance and as a symbol, to alchemical wonders, and to some kind of guiding society of elders or initiates. Yet, even if Baigent, Leigh and Lincoln are correct in their belief in the survival of the descendants of Christ, the central mystery, on their own evidence, is something still wider and older. The Christ story and the events that surround it are but one piece (an important piece, certainly) of a still larger mosaic.

Warrior monks

Baigent, Leigh and Lincoln allege that the Knights Templar were among the major custodians of the secret. This band of warrior monks was formed around 1120 for the purpose of protecting pilgrims to the Holy Land. With astonishing rapidity, they became both a powerful military force and,

effectively, the bankers of Europe (see page 188). Their ascendancy came to an abrupt end, however, on the night of Friday, 13 October 1307, when, on the orders of King Philippe IV, all the Templars in France were arrested. Trials and punishments followed, and the order was finally suppressed, by order of the Pope, in 1312.

The authors of *The holy blood and the Holy Grail* have uncovered documents that suggest that the Templars were the military wing of an older mystical alliance called the Priory of Sion – an alliance that, they claim, was created and continues to exist for the purpose of protecting and promoting the interests of the direct descendants of Christ. The list of the leaders of the Priory of Sion through the ages includes Leonardo da Vinci, Sandro Filipepi – better known as Botticelli – Isaac Newton, Victor Hugo and Claude Debussy, as well as a number of seemingly unimportant French aristocratic figures.

During the trials of the French Templars in 1308, one member of the order testified that on his induction he was shown a crucifix

Was Jesus married? According to Michael Baigent, Richard Leigh and Henry Lincoln, in their book *The holy blood and the Holy Grail*, the gospels themselves suggest he was.

They cite, in particular, Jesus's first major miracle, the transmutation of water into wine at the wedding feast at Cana (John 2:1-13). According to the familiar story, Jesus and his mother, Mary, are invited – or 'called' – to a country wedding feast. For reasons not explained in the text of the gospel, Mary calls on Jesus to replenish the wine – something that would normally be the responsibility of the host, or bridegroom's family. Why should she do this – unless the wedding was, in fact, Jesus's own? More direct evidence comes immediately after the miracle has been performed when 'the governor of the feast called *the bridegroom*, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but *thou* hast kept the good wine until now.' (Editorial italics.) The implication is clear: the wedding is Christ's own.

If this surmise is correct, the obvious question is: who was Christ's wife? Again, Baigent, Leigh and Lincoln have their answers ready. The two obvious candidates, from a reading of the synoptic gospels, are Mary Magdalene and Mary of Bethany. The authors contend that these two characters are actually one woman, and that she was indeed the wife of Christ.

Bride of Christ?



Christ meets Mary Magdalene in the garden after his resurrection. Is this a meeting between husband and wife?

Additional support for this theory comes from some of the apocryphal gospels, suppressed early in the history of the Church. In the gospel of Mary, for example, Peter speaks to Mary Magdalene in these words: 'Sister, we know that the Saviour loved you more than the rest of women. Tell us the words of the Saviour which you remember – which you know but we do not.' Subsequently Peter complains to the other disciples, 'Did he really speak privately with a woman and not openly to us? Are we to turn about and all listen to her? Did he prefer her to us?' Later one of the other disciples consoles him: 'Surely the Saviour knows her very well. That is why he loved her more than us.'

The gospel of Philip is still more emphatic: 'And the companion of the Saviour is Mary Magdalene. But Christ loved her more than all the disciples and used to kiss her often on her mouth. The rest of the disciples were offended by it and expressed disapproval. They said to him, "Why do you love her more than all of us?"' The Saviour answered and said to them, "Why do I not love you like her?"'

Towards the end of the same gospel, Baigent, Leigh and Lincoln point out, there is one more relevant passage – which, to those prepared to admit it as valid evidence, clinches the argument: 'There is the Son of man and there is the son of the Son of man. The Lord is the Son of man, and the son of the Son of man is he who is created through the Son of man.'

Holy blood, Holy Grail

and told, 'Set not much faith in this, for it is too young.' Another was told, 'Christ is a false prophet,' and a third, 'Do not believe that the man Jesus whom the Jews crucified in Outremer [Palestine] is God and that he can save you.' Apart from specific charges, the Templars were accused in general of denying, trampling and spitting on the cross. In the light of this it is perhaps significant that, in his decorations of the church of Notre Dame de France in London, executed in 1960, Jean Cocteau, who allegedly succeeded Debussy as the leader of the Priory of Sion, depicts himself standing with his back to the cross. What is more, at the foot of the cross he paints a gigantic rose – an extremely ancient mystical symbol.

Baigent, Leigh and Lincoln admit that no satisfactory explanation has been advanced

A detail from an anonymous 15th-century painting of the Last Supper, from the monastery of St Neophytos in Cyprus. The mysterious object known as the Holy Grail is often identified as the cup used at the Last Supper – a vessel that was also used, so the legend goes, to catch Christ's blood as he hung upon the cross. But the authors of *The holy blood and the Holy Grail* argue that the legends surrounding the Holy Grail refer to something quite different – the holy bloodline, or family, of Christ

germinate'. This last charge may seem innocuous enough at first sight. But in fact it links Templar practice and tradition firmly with ancient and pre-Christian fertility religions, with that which was not 'too young' to have real occult powers. There is much else besides that Baigent, Leigh and Lincoln do not consider – for example, the fact that the Templars shouted 'Selah' and other 'meaningless' words when prostrating themselves before the heads. 'Selah' appears occasionally at the ends of verses of the Psalms, and it has been conjectured by scholars that it is a musical direction to choirmasters. But there is another possible explanation: could Selah be a corruption of Shiloh? Shiloh is an ancient site in the mountains near Jerusalem – and Jerusalem was where the Templars originated – that was regarded by the ancient Jews as a holy place and whose name was often used in the Old Testament to indicate the 'Messiah'. Nevertheless, like Jerusalem itself and the Jewish Sabbath, Shiloh was considered by the Jews to be a woman, something that may be highly significant.

Betrayal and downfall

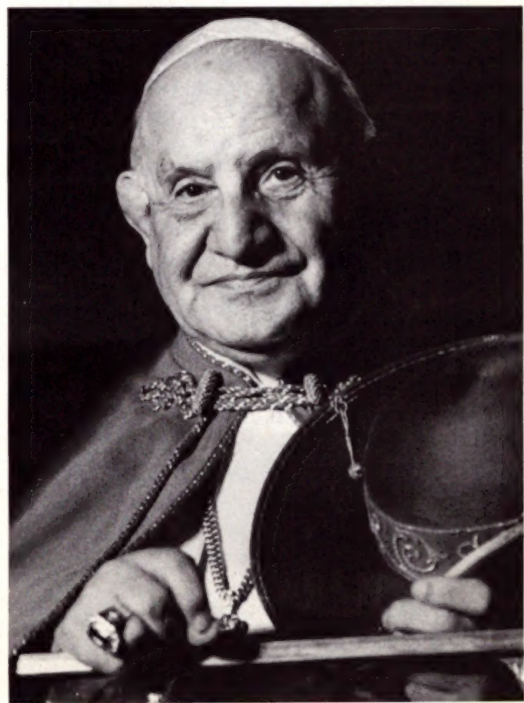
The Knights Templar were betrayed to the Inquisition and all simultaneously arrested on Friday the thirteenth – of October, 1307. Given the preoccupation of the medieval mind with numerology, perhaps this is significant. And even if the attackers of the Templars took no account of such superstitious trifles, perhaps someone else did. For on the arguments of Baigent, Leigh and Lincoln, someone not only engineered the Templars' downfall, but gave them advance warning of it, enabling them to destroy most of their records and remove to safety their vast treasure and their sacred relics (including perhaps the shroud of Turin [see page

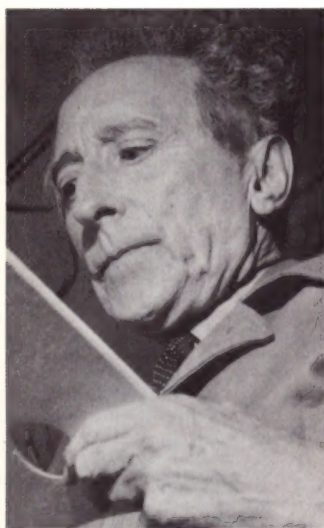


for the Templars' rejection of the cross and the crucifixion. Yet they fail to acknowledge the serious weakness this rejection creates in their own line of reasoning. If the Templars and their associates reject the cross and the crucifixion (for whatever reason), why should they be dedicated to preserving the secret of Jesus's physical descendants and restoring them to power? One possible explanation, advanced later by the authors themselves, is that a fake Jesus died on the cross – and that the real one escaped. Yet this does not at all seem to be the tenor of the Templars' remarks – 'Christ is a false prophet' not 'that was a false Christ'. And what in any case of the remark that the crucifix is 'too young' to be an object of veneration? There is, in fact, much other evidence to show that the Templar concerns were quite other, much older – and much more mysterious.

The Templars were also charged, both by the Catholic Church and by persistent popular rumour, that they believed the bearded heads and skulls they worshipped in secret could 'make the trees flower and the land

Right: Pope John xxiii (1881-1963), who used the same papal name as a 15th-century antipope (below). It has been argued that Pope John xxiii was sympathetic to, or even a member of, the Priory of Sion





In his mural (right) for the church of Notre Dame de France in London, Jean Cocteau (above) – allegedly Grand Master of the Priory of Sion from 1918 to 1963 – shows himself, significantly, looking away from the cross

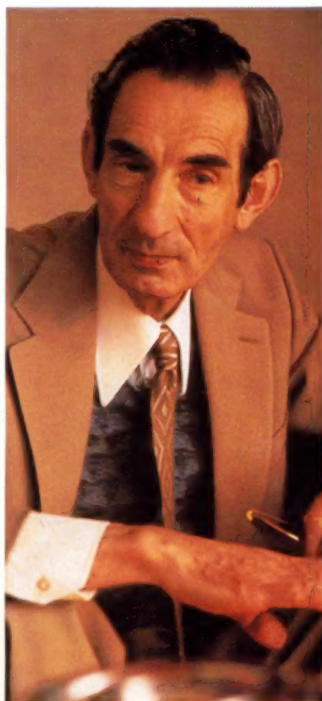


287] and the mummified head of Christ) – for none of these items were ever found. Perhaps the Priory of Sion itself wanted to curb its military arm – but certainly not to have the central mystery, the treasure, or its own long-term purpose destroyed.

The number 13 plays a significant rôle in the mystery unfolded by Baigent, Leigh and Lincoln. From their own text, let us consider one of the many hints that cast light upon this recurrent number. Records state that the Grand Master of the Priory of Sion from 1637 to 1654 was J. Valentin Andrea. Around the beginning of the same century, the Rosicrucian movement – a mysterious fraternity claiming to possess certain ‘spiritual truths’ – had announced its existence in Europe, and Andrea was himself a dedicated Rosicrucian. Despite his knowledge that all heresies had for some 200 years been strictly punished by the Church, Andrea set up in Europe a network of semi-secret societies, the Christian Unions, to preserve ‘knowledge’ that was bound to be regarded by the orthodox church as heretical. Each of these unions was headed by an anonymous ‘prince’ assisted by 12 followers. This grouping is, of course, strongly reminiscent of witches’ covens – the 12 men or women led by a familiar or initiate – or, of course, of the group formed by Jesus and his 12 disciples.

A particularly fascinating piece of evidence produced by Baigent, Leigh and Lincoln concerns Pope John XXIII. His choice, on his election in 1959, of the name John is a surprising one in view of the fact that a 15th-century antipope, or contestant for the papacy, had also carried the name John XXIII. After the modern Pope John’s death

Pierre Plantard de Saint-Clair, who was allegedly elected Grand Master of the Priory of Sion on 17 January 1981 – and is also said to be a direct descendant of Christ



there were those who suggested that he was a member of the Rosicrucians and of the Priory of Sion. Had he adopted the name John because it was also the Christian name of Jean Cocteau, then the Grand Master of Sion? The coincidence becomes significant on consideration of a further fact: this modern Pope John decreed that Catholics now had permission to be Freemasons – a complete reversal of the Vatican’s previous policy. Freemasons claim direct descent, ultimately, from the Knights Templar themselves, but also from such organisations as the Christian Unions. Moreover, Pope John proclaimed that the most important item of the whole crucifixion was not the resurrection, but the shedding of Christ’s blood. This strange proclamation already turns our thoughts to the Holy Grail – the receptacle usually understood to have captured the blood Christ shed while on the cross. For Baigent, Leigh and Lincoln, however, the blood of Christ means specifically the *bloodline* – the descendants – of Christ. Yet in fact, as we shall see, the implications of blood are far older and broader than these authors imagine. It will startle most Christians to learn, for instance, that the word ‘sabbath’ (from Akkadian *shabattu* or *shapattu*) originally means ‘the festival of the menstruating Moon goddess’.

It is such seemingly unrelated themes as these that we must begin to examine. We shall discover a web of interconnecting societies, secret and public, in which one mystery is solved only to reveal another.

On page 1874: alchemists, qabalists, witches and their connection with the Holy Grail

Since the mid 1960s the biorhythm theory has caught the popular imagination – and there is no doubt that people are indeed affected by natural cycles. But are they the same as biorhythmic cycles? GUY LYON PLAYFAIR sums up

ALL FORMS OF LIFE ON EARTH are affected by rhythms or cycles and we humans are no exception. The most important cycle in our lives is the day, to which we have given the time measure of 24 hours. Our hearts, lungs, temperature and blood pressure show periodicities that are locked into the 24-hour cycle. Indeed, some of our bodily functions will maintain their regular cycles even when we are deprived of visible time cues, as experiments in underground bunkers and in the constant sunlight of the Arctic summer have shown.

Cycles taking a period of more than one day are called ultradian. The most important ultradian cycle is the month – or rather months, for the changing orbit of our satellite, the Moon, creates five different cycles ranging in length from 27.21 to 29.53 days.

Right: the changing seasons, in a painting by Walter Crane. The year is one of the most important and obvious cycles in human life

Below: the full Moon has long held a special place in folklore as an influence on human behaviour. Once dismissed by science, this view has begun to come back into favour



A tide in the affairs of men

The former is the time between full Moons or one orbit of the Moon with respect to the Sun. The latter is equal to a lunar orbit in relation to the Earth–Sun orbital plane.

Of special interest is the month of 27.55 days, which marks the time between lunar perigees – the point at which the Moon is closest to the Earth. This full Moon has a visible gravitational effect on the tides in our waters and, as we shall see, there is evidence that it also affects 'tides' in human behaviour.

The female menstrual cycle is a clear example of the ultradian periods, and its connection with the Moon has long been taken for granted although the precise cause and effect relationship remains unestablished. It now appears that the average length of the menstrual cycle is closest to that of the 29.53-day month. In his clinic in the United States, Dr Edmond Dewan has reported remarkable success in regulating his patients' cycles by doing no more than having them sleep with a light on during the fourteenth to seventeenth nights after their menstrual period starts. He was, in effect, providing them with an artificial full Moon.

The menstrual cycle, however, is rarely linked to that of the Moon nowadays. So, if there is a 28-day emotional biorhythmic cycle, something else must be causing it. It cannot be the Moon, because none of its months is of exactly 28 days. The same objection applies to the 23-day physical and the 33-day intellectual biorhythms identified by the first biorhythm theorists (see page 1790). What could cause them?

While body cycles can be seen to





conform to the 24-hour period, there is no obvious natural driving force for any cycle of 23, 28 or 33 days. Some ascribe such supposed ultradian cycles to unspecified actions of cells or glands, but this is no explanation. Moreover, the menstrual cycle – that 28-day emotional one – varies widely among individuals, as do many of the ultradian and circadian (24-hour) cycles. It would therefore be surprising if all humans contained three in-built rhythm regulators that remained unaffected throughout the life span by any external stimulus.

Where is the proof?

Proof of the biorhythm theory requires precise measurements of many variables over long periods, and few attempts have been made to do them. One of the first was made by Dr Rexford Hersey of the University of Pennsylvania. His work is often cited in support of the biorhythm theory, but in fact actually provides good evidence against it. In 1931 Hersey published the results of a year-long study of the emotional moods of 25 industrial workers selected for their apparent emotional stability. Emotional cycles did indeed appear, but they ranged in length from 16 to 63 days with the average being about 35 days.

A similar spread of personal biocycles was revealed in a 1977 survey of 200 subjects by the Biocron Systems Co. of California. Members of this group were tested for all three biorhythms and were found to have them, but the cycles proved to be anywhere from 2 to 54 days in duration.

In 1974 a team of researchers from Wyoming University studied hospitalised psychotics to test the 'critical days' hypothesis. They found that it 'was not shown to be a meaningful concept' and that it had 'no



Above: Dr Rexford Hersey, who made one of the few long-term studies of human cyclical rhythms while working at the University of Pennsylvania. His results did little to support the biorhythm theory

Right: the setting Sun marks the end of another day. The Sun has a profound effect on the rhythms of our lives

predictive value beyond chance'.

An investigative approach of a different kind is to take instrumental readings of measurable states of the body and examine them for signs of periodicity. Two such surveys, both published in 1962, give good reason to suppose that at least one of the three biorhythms may not be far from the mark.

In one of these surveys, psychiatrist Leonard J. Ravitz took 30,000 electrical readings from about 500 American university students. He found that they had several cycles, of which one of the most pronounced was of 28 to 29 days. It is surprising that this promising lead does not seem to have been followed up.

This is also the case with the other 1962 report, by Dr Robert O. Becker of the State University of New York. He and two colleagues took readings of direct-current electrical potentials on four subjects over a two-month period, and reported 'a definite cyclic pattern' with a period of approximately 28 days. This was a very small sample, but it lent some support to Dr Ravitz's more thorough survey. However, both reports identified the cycle as being only approximately, and not exactly, 28 days. Still, it can be said that there is some evidence in support of a biorhythm of about 28 days, which could in theory have its roots in one of the lunar cycles. But there is as yet no kind of case for, or any obvious natural cause of, the other two biorhythms of 23 and 33 days.

Is the biorhythm theory just a crank idea then? Gay Gaer Luce, in her definitive study of the natural rhythms of the human





body, deprecates the biorhythm pioneer Wilhelm Fliess as 'a blatantly unsophisticated' mathematician. But she readily admits that 'the underlying idea may not be so far-fetched.' It may be that we can expect our minds and bodies to obey cyclic patterns. But can we expect that all of us will obey the same three biorhythms all the time?

The most obvious cycles in our lives are a day and a year, which come about by the motions of the Earth with respect to the Sun. But the Sun has cycles of its own. For reasons unknown, its rotation period is not uniform and ranges from 25 Earth days at the equator to 34 days at the poles, averaging one cycle every 27 days. Its overall output of all radiation is also cyclic, ebbing and flowing in an average period of just over 11 years. This 11-year solar cycle is also called the sunspot cycle, because of the appearance of dark blobs on the Sun's surface that are associated with extra bursts of radiation. The causes of both the cycle and the spots have yet to be fully explained, but it does seem that a number of events on Earth come and go in time with the sunspot cycle.

By the light of the Moon

To the cycles of the Sun we must add those of our satellite the Moon. Some living creatures display precise responses to lunar cycles. The Californian grunion fish, for example, lays its eggs only in the few hours following the peak of a spring tide. The eggs then wait in the sand to be hatched on immersion at the following spring tide. At least 50 other varieties of fish and some crabs also spawn like clockwork, with the Moon acting as the pendulum. Lunar alignment has also been identified in at least one large animal, the African gnu. In a well-known experiment, biologist Professor Frank A. Brown Jr, then of Northwestern University at Evanston, Illinois, showed that Connecticut oysters opened their shells at the time of high

tide in his laboratory – hundreds of miles from their home beds and with no Moon in sight. Crabs and hamsters have shown similar linkage to an invisible Moon.

So have humans. In 1977 Dr Laughton E. M. Miles of Stanford University reported that a blind hospital patient of his had many of his daily body cycles phased-locked with the lunar day of 24.84 hours, the time it takes the Moon to go once round the Earth. Miles also noted a 'remarkable coincidence' between the time the man went to sleep and the local low tide. Freed from the need to conform to a schedule dictated by the daily Sun cycle, the blind man seemed to have instinctively fallen into step with the less obvious but no less influential cycle of the Moon.

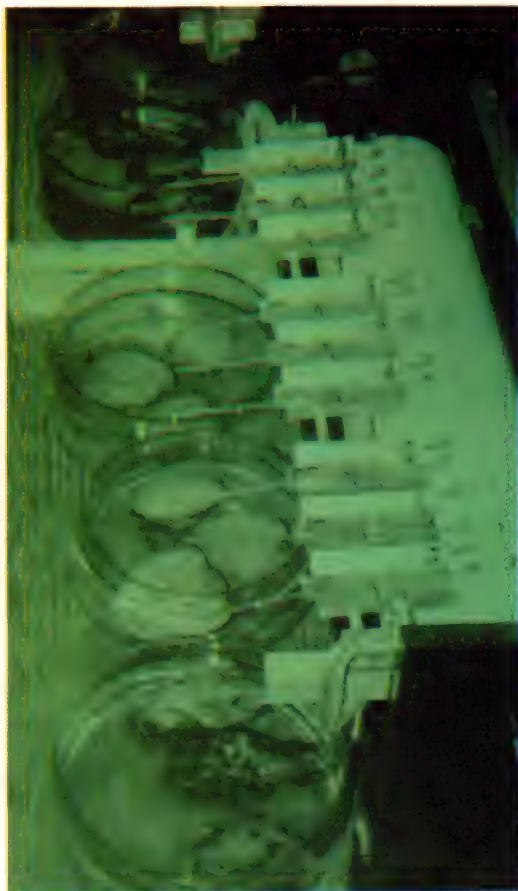


Top: the life of the grunion, a fish of the Californian coastal waters, is synchronised with the phases of the Moon. For example, it lays its eggs precisely during the first three hours after the peak of a spring tide

Above: the timing of the African gnu's mating season is related to the lunar cycle, according to A.R.E. Sinclair in an article written in 1977

Solar and lunar cycles affect us not only directly, but also indirectly through the natural magnetic field of Earth, or the geomagnetic field (GMF). The GMF does far more than make compass needles indicate north, says Soviet Academician Dr Aleksandr P. Dubrov. In 1974 he stated that 'the GMF has an effect on absolutely all organisms and on all processes taking place in living organisms' – a claim he has supported with abundant evidence.

Of special interest are the GMF's sudden sharp fluctuations known as magnetic storms, which are caused by charged particles from the Sun. They are said to have any number of effects on us, from causing delayed reactions – and hence increased susceptibility to accidents – to the onset of mental disorders and even heart attacks. Magnetic storms have a 27-day cycle linked to the Sun's rotation. They also have an



Left: in a now classic experiment, Connecticut oysters opened their shells at the time of the high tide in their natural habitat – though they were hundreds of miles away in a laboratory at an Illinois university

annual one in which there is an increase in storms at the equinoxes in March and September and a decrease during the solstices of June and December. But searching for universal cycles in the GMF is complicated by the facts that some storms are only local in effect and that magnetic activity is significantly affected by latitude. Moreover, the GMF is not uniform to start with. It is, for example, three times stronger in the region of Kursk in the USSR than it is in Rio de Janeiro in Brazil.

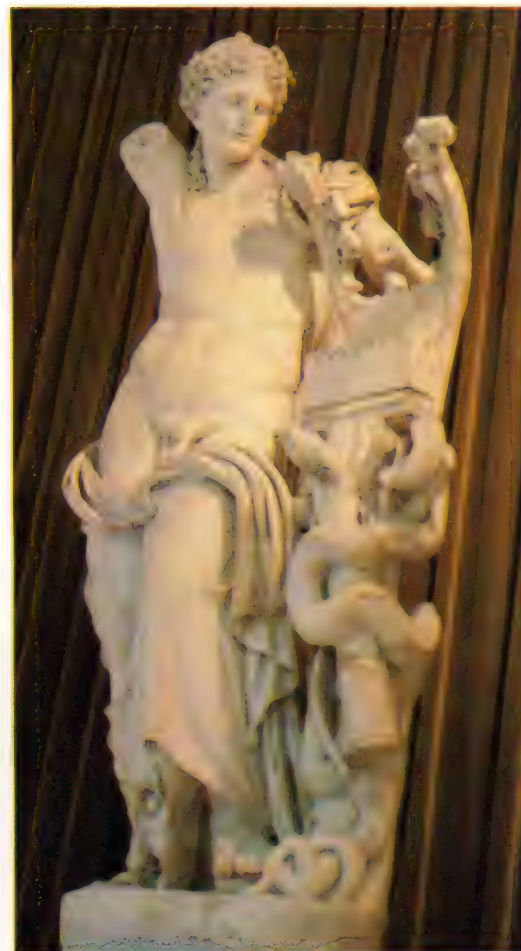
Since the Moon and the Sun have different cycles, it seems that we must lock in to two unequal cycles at once. Miami psychiatrist Dr Arnold Lieber has gathered considerable evidence in support of the folk belief that the Moon affects human behaviour, usually for the worse. He also speculates that the two cycles of the Sun and Moon are reflected in the dual nature of the human brain, with its left and right hemispheres responding in different ways to different external stimuli. In a statement reminiscent of the work of some occult writers, he says that the 'logical' left brain seems to take its cue from the Sun and the 'intuitive' right from the Moon. We have, it seems, made a forced adjustment of our schedules to the Sun.

Yet, as Dr Lieber points out, not everybody is influenced equally by the cosmic cycles. Healthy and well-balanced people order their own lives regardless of where the Moon is in its cycle. But in the case of the

Right: Apollo, the Greek god of reason and order, might be said to be symbolic of the logical left brain. The occult belief that the left brain is the logical one and the right brain the intuitive one has been taken up by Dr Arnold Lieber, a Florida psychiatrist. The left brain, Lieber says, seems to be affected by the Sun – and, curiously enough, Apollo was identified with the Sun

emotionally unstable, an awareness of cyclical influences could help reduce the effects of probable critical days or times of the year. He suggests adopting a solar-lunar calendar by means of which policemen, firemen and hospital staff might predict periods of likely increase in their work loads. He even recommends holding events such as rock concerts during the quarters of the Moon rather than at new or full Moon to avoid the possible adverse effect on behaviour. Just as there are tides in the oceans, he says, there may be biological tides in the body. After all, our body is more than three quarters water.

On the whole, the evidence indicates that all living beings experience the effects of innumerable cycles, almost all of them caused by the Sun, Moon or the magnetic



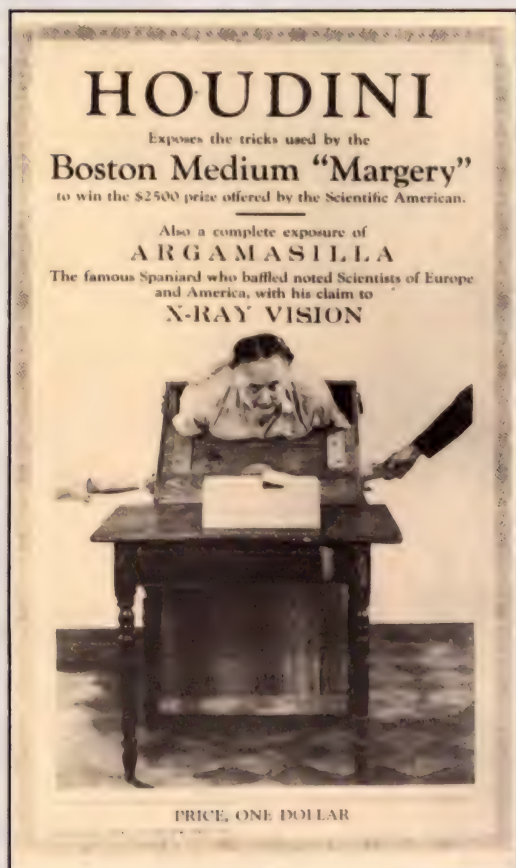
Further reading

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 G. L. Playfair and S. Hill, *The cycles of heaven*, Pan 1979
 George Thommen, *Is this your day?*, Crown (New York) 1964

field of the Earth. These range in length from a few hours to several years. There is a plausible case for a biorhythm of *approximately* 28 days, but there is no supporting evidence for the other two biorhythmic cycles of 23 and 33 days. All God's children certainly have biorhythm, but it has not yet been established that they have it in the form that Fliess, Swoboda and their heirs would have us believe. A better awareness of the known natural cycles that affect our lives would probably be more helpful than adherence to the unsupported dogma of biorhythm – for all its popular appeal.

A word to the wise

The voice of the Chinese philosopher Confucius was heard over 2000 years after his death, speaking in old Chinese – but was this just a medium's clever ventriloquism? ROY STEMMAN investigates this and other claims made for 'direct voice' phenomena



JOHN CAMPBELL SLOAN could have made a small fortune had he exploited his direct voice mediumship commercially. For in his presence the dead were said to speak in their own voices and hold long, characteristic conversations with their living relatives and friends. But Sloan, a kindly, ill-educated Scotsman, chose to be a non-professional medium. For 50 years he gave seances for which he never charged, working instead as a tailor, a Post Office employee, a packer, garagehand and newsagent.

Many of the astonishing direct voice seances that Sloan gave were recorded in a best-selling book written by Spiritualist author J. Arthur Findlay, *On the edge of the etheric*. In this, Findlay gives an account of the very first seance he attended with Sloan, on 20 September 1918. It took place, as is often the case with direct voice phenomena, in a darkened room:

Suddenly a voice spoke in front of me. I felt scared. A man sitting next to me said, 'Someone wants to speak to you, friend,' so I said, 'Yes, who are you?' 'Your father, Robert Downie Findlay,' the voice replied, and then went on to refer to something that only he and I and one other ever knew on earth, and that other, like my father, was some years dead. I was therefore the only living person with any knowledge of what the voice was referring to.

That was extraordinary enough, but my surprise was heightened when, after my father had finished, another voice gave the name David Kidston, the name of the other person who on earth knew about the subject, and he continued the conversation which my father had begun.

How do sceptics explain such occurrences? Perhaps the medium was a ventriloquist and had chanced upon the information that Findlay thought was known to no one else. He dismisses such 'normal' explanations with this answer:

No spy system, however thorough, no impersonation by the medium or by any accomplices could be responsible for this, and, moreover, I was an entire stranger to everyone present. I did not give my name when I entered the room, I knew no one in that room and no one knew me or anything about me.

Sloan was sometimes able to produce two or three spirit voices simultaneously. On occasions he went into trance at the start of a seance, on others he remained conscious and held conversations with the spirit communicators.

One of the most gifted direct voice

Margery Crandon, a Boston medium of the 1920s, was exposed as a fraud by Harry Houdini (left), who demonstrated her tricks as part of his stage act. The medium's 'spirit guide', her dead brother Walter, allegedly left his thumb print (bottom, left) after a seance, but this was later proved to be that of a previous sitter (bottom, right). The whorls and ridges (numbered) match exactly. But was Margery always a fraud?

Below: Jack Webber produces ectoplasm. He was said to produce ectoplasmic 'voice boxes' so the dead could speak through them



mediums of all time was Mrs Etta Wriedt of Detroit, Michigan, USA. She never went into a trance, nor separated herself from the other sitters by using a cabinet – as many mediums do. Instead, she would sit with the sitters and join in the conversations they had with the spirits. If, however, a foreign language ‘came through’ she would get out her knitting. She could speak only English.

A British vice-admiral, W. Osborne Moore, also had the opportunity of sitting with Mrs Wriedt when she visited England in the 1920s and testified: ‘Frequently two, sometimes three, voices spoke at the same moment in different parts of the circle. It was somewhat confusing.’ And at an American seance with the same medium, ‘I have heard three voices talking at once, one in each ear and one through the trumpet; sometimes two in the trumpet.’ These conversations were so realistic, said Osborne Moore, that he sometimes forgot that he was talking with ‘those whom we ignorantly speak of as “the dead”’.

Another testimony to Mrs Wriedt’s direct voice mediumship came from the Dowager Duchess of Warwick, who had been one of King Edward VII’s mistresses. She first invited the medium to her home because it had been plagued with strange phenomena. On



Above: George Valiantine, American ‘trumpet medium’ – and accomplished fraud

her arrival at Warwick Castle, Mrs Wriedt was shown to her room; some of her belongings, including a seance trumpet, were left in the hall outside her door. Lady Warwick, while waiting for her guest to appear, picked up the trumpet and placed it against her ear. Immediately she heard the characteristic voice of King Edward speaking to her and she was able to carry on a conversation with him, partly in German.

The king became a regular and persistent communicator at subsequent direct voice seances held at the castle – to such an extent that other communicators could hardly get a word in. In view of her former lover’s apparent possessiveness from beyond the grave, Lady Warwick decided to terminate the seances with Mrs Wriedt.

A New York medium, George Valiantine, was psychically speaking a late developer. He did not discover his mediumistic powers until he was 43, but soon made an impact, particularly with direct voice seances. In 1924, English author Dennis Bradley brought Valiantine to England, where he gave seances almost every day for five weeks. The invited guests included 50 prominent people, and 100 different spirit voices were said to have communicated. Caradoc Evans, the novelist, spoke to his father in idiomatic Welsh and other spirits spoke in Russian, German and Spanish.

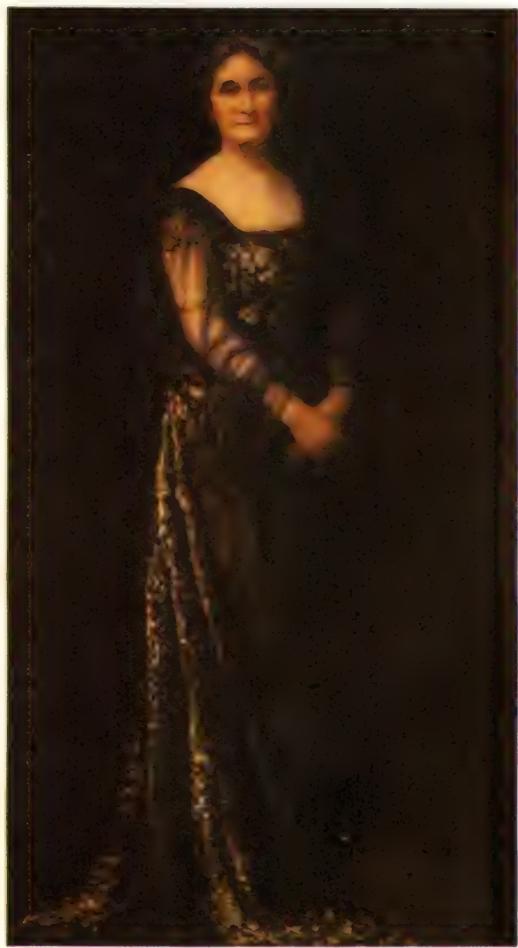
Confucius, he say

The most impressive communication, however, came at a seance in New York in the late 1920s. Strange and unintelligible voices had been heard previously and so Dr Neville Whymant, an authority on Chinese history, philosophy and ancient literature, agreed to attend. Dr Whymant did not remain a sceptic for long. First he heard the sound of a flute played in a characteristically Chinese way, then a quiet, almost inaudible voice said ‘K’ung-fu-T’zu’, which is the Chinese version of the name Confucius. Few people, except the Chinese, can pronounce it properly. Even so, Dr Whymant did not believe it was the famous philosopher who was communicating – perhaps it was just someone else speaking his name. But when Dr Whymant began to refer to a passage from Confucius that he believed had been transcribed wrongly, and quoted the first line:

At once, the words were taken out of my mouth, and the whole passage was recited in Chinese, exactly as it is recorded in the standard works of reference. After a pause of about 15 seconds the passage was again repeated, this time with certain alterations which gave it new meaning. ‘Thus read,’ said the voice, ‘does not its meaning become plain?’

Subsequently, after having the opportunity of speaking to the voice again, Dr Whymant declared that there were only six Chinese scholars in the world capable of displaying





Left: Etta Wriedt, one of the most powerful direct voice mediums of all time. Often two or more voices spoke together; men, women and children 'came through' and spoke clearly, sometimes in foreign languages. When they did so, Mrs Wriedt, who understood only English, got out her knitting. On a visit to England she was invited to Warwick Castle where the Dowager Duchess (below) was experiencing strange phenomena. While showing her to her room, the Duchess picked up Mrs Wriedt's seance trumpet and was astonished to hear her ex-lover, King Edward VII, speaking to her, partly in German. He later became so persistent that the Duchess gave up her seances with Mrs Wriedt

such knowledge of the language and of Confucius, none of whom was in the United States at the time. Dr Whymant also testified to hearing a Sicilian chant at one of Valiantine's seances and he conversed in Italian with another communicator.

The man who brought him to England, Dennis Bradley, claimed that Valiantine had apparently passed on his direct voice powers to him, and another regular sitter, an Italian, the Marquis Centurione Scotto, also developed direct voice mediumship.

One of the last great British mediums to demonstrate direct voice phenomena was a Welsh miner, Jack Webber, whose powers gradually developed at weekly seances run by his in-laws. He refused to use a cabinet because he knew it would be regarded with suspicion. Instead, he allowed himself to be tied to a chair and a red light to be turned on at intervals throughout the seance to allow the sitters to confirm that he was still bound. He also allowed infra-red photographs to be taken at some of his seances, to record a number of physical phenomena including levitation, partial materialisation, and the sessions demonstrating direct voice through trumpets.

His powers were recorded by famous healer Harry Edwards in his book *The mediumship of Jack Webber*, which tells of events recorded over the 14-month period leading up to December 1939, when Webber

suddenly died. In that time more than 4000 people witnessed Webber's mediumship.

Edwards heard men, women and children communicating through Webber's seance trumpets, some speaking in foreign tongues, their messages frequently containing intimate personal information. He also testified to hearing two spirit voices singing simultaneously through a single trumpet.

The photographs taken at Webber's seances seem to throw some light on the apparent mechanism of direct voice mediumship. Ectoplasmic shapes are seen to connect the medium with the levitated trumpet and in some of the pictures small round shapes, about the size of a human heart, are seen to be attached to the small end. These are said to be 'voice boxes' through which the dead are able to speak.

Off to a good start

In the United States, one of the most famous physical mediums, Margery (whose real name was Mina) Crandon, allowed some ingenious devices to be used during the investigation of her direct voice mediumship. Margery Crandon was married to Dr L. R. G. Crandon, who was for 16 years professor of surgery at Harvard Medical School. Their seances began in 1923 and a variety of physical phenomena soon developed.

One piece of apparatus used to test her powers was developed by Dr Mark Richardson and consisted of a U-shaped tube containing water, with floats placed on the surface. Margery had to blow into this through a flexible tube, causing one column of water to rise, then keep her tongue and lips over the mouthpiece throughout the seance to prevent the water returning to its original level. (Sitters could verify this in the dark because the floats were luminous.) She did as she was asked, the water level remained as it should, and yet her regular 'spirit' communicator – her dead brother, Walter Stinson – spoke as loudly as ever.

An even more ingenious piece of equipment was invented by B. K. Thorogood: a box consisting of seven layers of different materials containing a large and sensitive microphone. This was closed, padlocked and placed in the seance room to record spirit voices. Two wires ran from it to a loud-speaker in another room. People in the adjoining room were able to hear Walter's voice coming out of the loudspeaker while those in the seance room could hear nothing being spoken into the microphone.

Not all these mediums were above suspicion, however. George Valiantine was accused of fraud on a number of occasions, and when both he and Mrs Crandon allowed themselves to be investigated by the *Scientific American* – a publication that offered \$2500 for a demonstration of objective psychic phenomena – they failed to convince the magazine's committee.





But it was not their direct voice mediumship that was challenged. Valiantine had produced a series of wax impressions that were said to be the actual thumb prints of famous dead people. He was exposed by Dennis Bradley – the man who had championed him in two previous books – and the damning evidence was published in a third book, *And after*, in which Bradley said the prints ‘were produced by Valiantine’s big toes, fingers and elbows’.

Margery Crandon also ran into trouble with a thumb print, which was said to have been produced when her dead brother Walter’s materialised hand left an impression in wax. In the early 1930s the Boston Society for Psychical Research showed that the thumb print was identical to that of Mrs Crandon’s dentist, who had been a sitter at her early seances.

Sceptics believe that if these mediums did produce some of their phenomena fraudulently then it is more than likely that it was *all* phoney, though how they produced some of their most startling direct voice effects is difficult to imagine.

One man who did find a way, and performed successfully for many years, was William Roy – one of the most brilliant and ruthless frauds in Spiritualism’s history. His real name was William George Holroyd Plowright and he was a small-time crook before he devised a fraudulent mediumistic

routine to make money out of gullible people. He claimed to have made a total of £50,000 from his ‘direct voice’ seances’.

His technique was simple. He used a confederate who searched people’s coats, wallets and handbags after they were safely settled in the seance room. He then conveyed any information thus gleaned to the medium via a sophisticated communications system that came into operation when William Roy placed metal plates on the soles of his shoes to tacks in the floor that were apparently holding down the carpet. The ‘medium’ then used a small receiver in his ear. The same device could be clipped to the end of a trumpet so that the confederate could produce one ‘spirit voice’ while Roy produced another, simultaneously, using a telescopic rod to levitate the trumpet.

Roy was exposed as a fraud in 1955 and sold his confession to the *Sunday Pictorial* (now the *Sunday Mirror*) in 1960. Despite being a self-confessed fraud, Roy (who had left the country) returned to Britain in the late 1960s and began giving seances once



Top: William Roy, self-confessed fake, who claimed to have made £50,000 from his ‘direct voice’ seances. His confession in 1960 included an exposé of his tricks, such as the use of a confederate in the next room (above). Even so, he later claimed that the confession had been ‘a pack of lies’ and he set himself up as a medium once more under the name Bill Silver

more, using the name Bill Silver. His sitters included some of The Beatles.

It transpired that many people who were now attending ‘Bill Silver’s’ seances knew he was William Roy, the self-confessed cheat. Yet they now believed he was genuine. And when challenged by a Sunday newspaper he claimed that his earlier published confession was ‘a pack of lies’, published for the money. His days of swindling the public ended in 1977 when he died.

Can materialised spirits go shopping – and perform operations? See page 1846

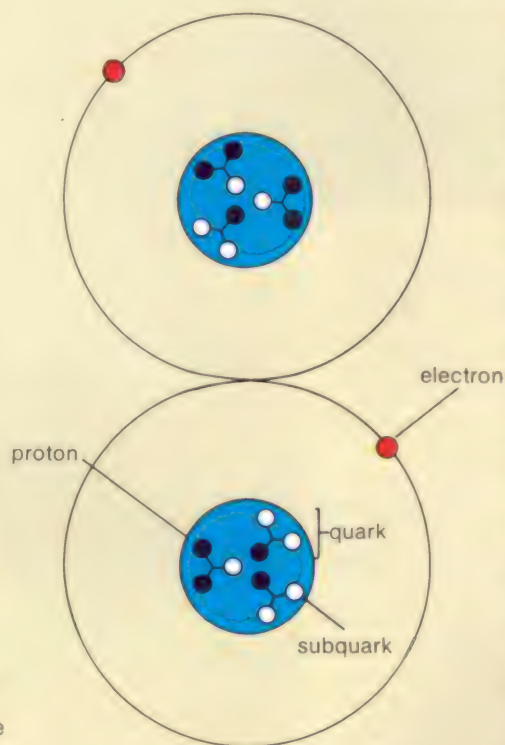
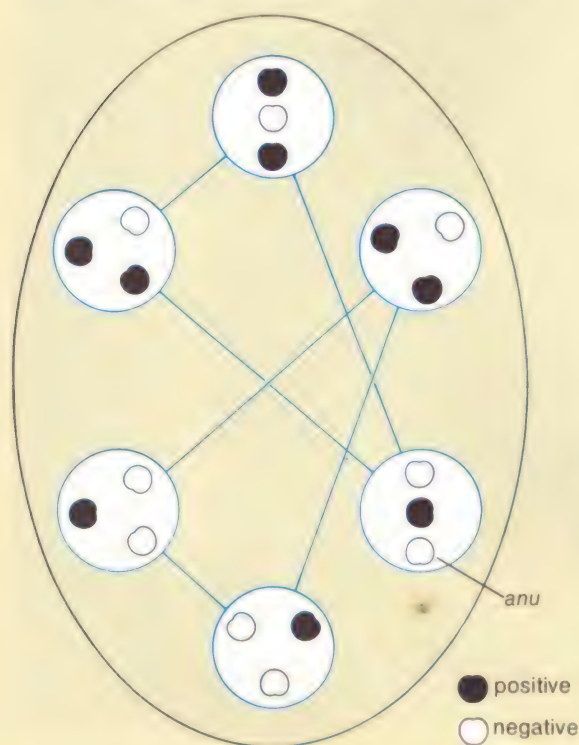
The hunting of the quark

In the early 20th century two leading Theosophists claimed to have probed the atom by clairvoyant vision. STEPHEN M. PHILLIPS describes the parallels between their account and modern scientific theories.

TODAY, WHEN PEOPLE OSTENSIBLY bend spoons without touching them and leather rings link themselves together of their own accord on film (see page 1252), the claims of Annie Besant and Charles W. Leadbeater that they observed fundamental particles by psychic means seem less fantastic than they did in the early 1900s. But both prejudice and well-founded criticism have until recently made the two Theosophists' claims seem false and absurd to most scientists. Chemists as distinguished as E. Lester Smith, co-discoverer of vitamin B₁₂, pointed out the discrepancies between the descriptions of micro-psi 'atoms' and the current

quantity of hydrogen that exists under ordinary conditions. This much was well-known even when Besant and Leadbeater began their work. Then it was discovered that each hydrogen atom consisted of a single proton – a positively charged particle – around which an electron – a negatively charged particle, much lighter than a proton – revolved in an orbit.

In 1964 the quark theory was proposed by the American physicists Murray Gell-Mann and George Zweig, working independently. They proposed that protons and neutrons – neutral particles of approximately the same mass as protons, occurring in all nuclei except the simplest, that of hydrogen – are made up of three fundamental particles called 'quarks'. So too are other relatively heavy particles studied by physicists. Several scientists, including this author, have gone further and have suggested the existence of



The structure (far left) believed by Annie Besant and C.W. Leadbeater to be the hydrogen atom may have been derived from a pair of atoms, linked to form a molecule (left). The fundamental *anu* would then correspond to hypothetical particles called subquarks. Three subquarks make up a quark, while the *anu* likewise occurred in triplets. Furthermore, subquarks come in two varieties, just as the *anu* did. Three quarks make up each atom's central proton, corresponding to each of the two triangular arrays 'seen' by the psychics. It seems that the hydrogen atoms must have been disrupted and intermixed when observed psychically; furthermore, the two electrons did not appear

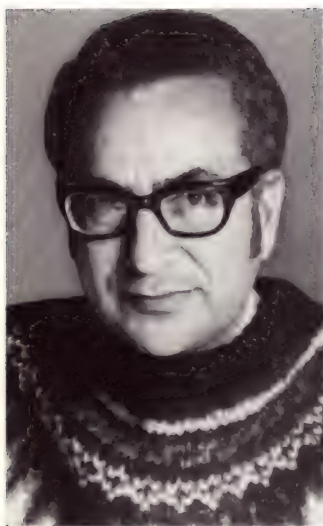
knowledge of chemical atoms. Sympathetic scientists lost any hope of reconciling Besant and Leadbeater's work with orthodox science.

What, then, were Besant and Leadbeater 'seeing'? In the 1970s the present author pointed out a solution to this problem. The two psychics' description of what they believed to be the hydrogen atom provides the vital clue to the puzzle.

In its normal state hydrogen does not consist of single atoms. It consists of pairs of atoms, tightly bound together. This pair is the 'molecule' of hydrogen – the smallest

'subquarks' of which the quarks are supposedly composed.

Compare this picture with the micro-psi 'atom' of hydrogen, as described by Besant and Leadbeater. It consists of two intersecting triangular arrays, each consisting of three bodies. Each of these bodies in turn consists of three particles that the psychics named 'ultimate physical atoms'. They also referred to them as *anu*, a Sanskrit word, meaning 'atoms'. Can we identify these with subquarks? If we can, then three of them form a quark, which we can identify with the body lying at each corner of one of the triangular



Murray Gell-Mann shared a Nobel prize for proposing the theory that certain types of fundamental particle are composed of yet smaller 'quarks'

arrays. And each triangular array is a proton. The micro-psi hydrogen 'atom' is actually a structure derived from the hydrogen molecule with its two protons.

This interpretation explains why micro-psi 'atoms' of hydrogen were never observed in pairs, as would be expected if they were chemical atoms. But as observed by the two Theosophists, the protons appeared to be much closer together than we now know them to be in the hydrogen molecule – 100,000 times closer, in fact. To explain this it is necessary to suppose that the two atomic nuclei disintegrated and their constituent quarks recombined, at least for the period during which they were being observed by micro-psi.

The atomic weight of an element is defined as the weight of one of its atoms relative to the weight of one atom of hydrogen. Thus carbon, for example, has an atomic weight of 12 because its atom is 12 times as heavy as hydrogen's. But since a hydrogen atom weighs almost the same as a proton, which in turn is very close in weight to a neutron, the atomic weight of an element is almost exactly

equal to the number of protons and neutrons in its atomic nucleus. Different isotopes of an element have different numbers of neutrons in the atomic nucleus, and their atomic weights differ accordingly. Furthermore, on the theory we are here considering, the number of subquarks very nearly equals nine times the atomic weight (because there are three subquarks per quark, and three quarks per proton or neutron).

The number of subquarks in any pair of nuclei of a given element is therefore close to 18 times the atomic weight of that element. And Besant and Leadbeater found that the number of *anu* in each micro-psi 'atom' was about 18 times the atomic weight of that element. So it seems that the two researchers were observing pairs of nuclei that had disintegrated and recombined, and they were succeeding in distinguishing the subquarks that made them up.

Usually the number of *anu* in an atom was not exactly equal to 18 times the atomic weight of the element. Now, Besant and Leadbeater had to estimate the number of *anu* in the more complex micro-psi atoms by



In his own image

Besant and Leadbeater related the structure of the *anu* to the ancient Jewish mystical doctrine of the Tree of Life. This is a kind of chart of reality, including the material Universe and its microcosm, the human body. The Tree is based on 10 *sephirot* ('emanations') – the 10 stages in which God manifested himself in creation. Masculine qualities are placed on the right, feminine ones on the left. They are combined and reconciled in the central *sephirot*. The highest is Kether (Crown, or godhead), giving rise to Chokmah (divine Wisdom) and Binah (divine Intelligence). A gulf separates this 'supernal triad' from the lower *sephirot*. Chesed (Mercy) is a constructive, loving principle, contrasted with Gvurah (Severity), which is associated with destruction and war. These two are united in Tiphereth (Beauty), representing the life force and symbolised by the Sun and by the heart. Next come Netzach (Victory), representing instinct, the passions and forces of attraction, and Hod (Glory), standing for imagination, and also for reason, which is viewed as a negative quality. Yesod (Foundation) is linked with growth and decay, the Moon – which links the Sun and the Earth – and the genitals. Malkuth (Kingdom) is matter, the Earth, the body. To Besant and Leadbeater the three major whorls of the *anu* corresponded to the supernal triad and the remainder to the lower seven *sephirot*.

counting them in individual 'spikes' or 'bars' and then multiplying by the number of such spikes or bars in the whole 'atom'. For example, the micro-psi 'atom' of one of the isotopes of neon is star-shaped. It consists of a central globe containing 120 *anu*, and six arms, each containing 46 *anu*. Besant and Leadbeater apparently counted 47 *anu* in one of these arms and thus overestimated the total number in the 'atom' by six. Almost all of the discrepancies in the numbers of *anu* reported by the psychics can be accounted for as the results of miscounting by one or two in one part of the structure they were observing – a structure that was complex and shifting, and could contain thousands of *anu*, so that such small errors are only to be expected.

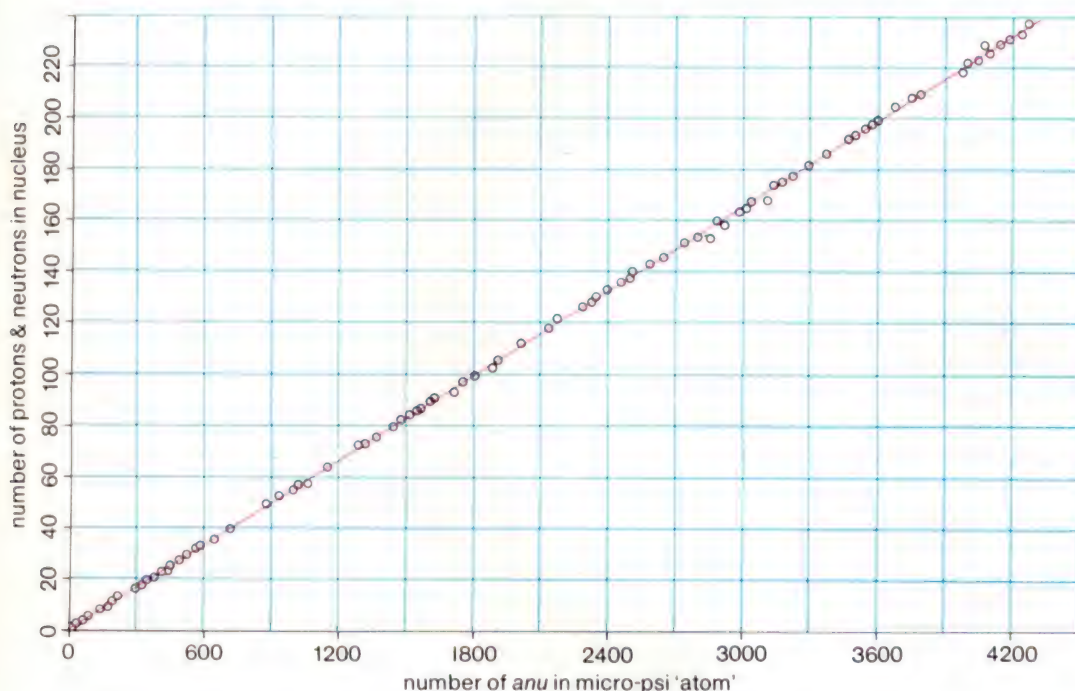
Besant and Leadbeater commented on the difficulties they had in stopping the

Opposite: Annie Besant and Charles Leadbeater conducted their research into the constitution of matter over four decades, while also controlling the affairs of the Theosophical Society. Another of their shared concerns was a belief in reincarnation

isotopes of a single element.

Further confirmation of the objective character of the Theosophists' observations is provided by their descriptions of the forces binding the *anu* together. They support the 'string model', which accounts for the forces between quarks.

This theory was developed because free quarks have never been detected, despite extensive searches over the years. Physicists concluded that these particles cannot escape from one another. The string model explains this by regarding quarks as resembling the ends of a piece of string. If the model is correct, then we can no more hope to find a free quark than we can hope to find a piece of string with a single end. The quark is regarded as a magnetic 'monopole' – a single source of magnetic field. The magnetic field can be visualised in terms of 'lines of force',



Right: structures (above) described by Besant and Leadbeater. They strikingly resemble modern 'string model' theories (below) in which quarks (or subquarks) are the ends of 'strings' of magnetic lines of force

Below: the collaborator and amanuensis of Besant and Leadbeater, C. Jinarajadasa, who took down their descriptions as they made their psychic observations

motion of the constituent particles by psychokinesis. Leadbeater once said:

The molecule is spinning. You have to hold it still and then you have to be careful that you do not spoil its shape. I am always afraid of disturbing the things because I must stop their motion in order to give an idea of them.

What of the 'atoms' described by Besant and Leadbeater for which there are no places in the periodic table? These could have been formed from the nuclei of two different elements, with micro-psi 'atoms' of the same shape. The numbers of *anu* support this conjecture. One such anomalous object contained 2646 *anu*, equivalent to an atomic weight of 147. This is the average of 102 and 192, the atomic weights of the most common isotopes of ruthenium and osmium, which had micro-psi 'atoms' of the same shape. Further 'impossible' structures could be formed by the combination of different

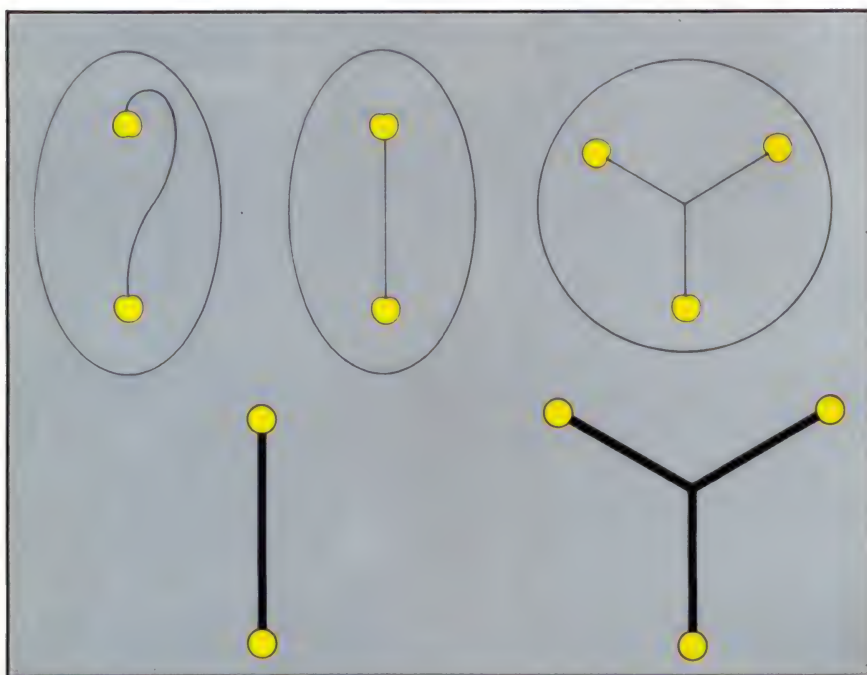
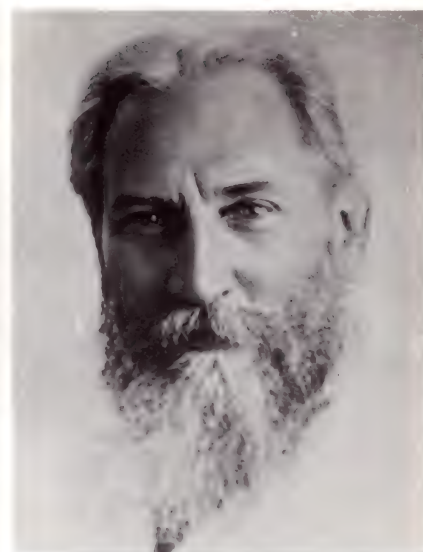
Above: a graph of the number of particles in each atomic nucleus – a number approximately equal to the atomic weight – against the number of *anu* seen in the atom by Besant and Leadbeater. If there were exactly 18 *anu* for each particle, all the points would lie on the red line. Small departures from the line could be due to small, plausible errors in counting by the psychics. The graph is impressive evidence that they were observing something objectively real



or field lines, like those traced out by iron filings shaken onto a piece of paper held over a bar magnet. The field lines from a quark form a narrow tube or string – the physicist thinks of the lines as being squeezed together by surrounding space. A quark and its corresponding antiquark (which is its antimatter equivalent – see page 857) lying at the end of a single string form one of a number of short-lived particles called mesons. Three quarks lying at the ends of a Y-shaped string form other types of particles, including protons and neutrons. If a string breaks, new quarks appear at the severed ends.

If quarks are regarded as themselves composite particles, then they consist of triplets of subquarks, and it is these that lie at the ends of Y-shaped strings.

Compare this picture with the diagrams of pairs and triplets of *anu* observed by Besant



and Leadbeater. Some pairs were joined by single 'lines of force'. Sometimes three lines of force formed a Y-shaped configuration, each line ending on an *anu*. Such diagrams are, essentially, identical to depictions of subatomic particles appearing in the scientific journals of today.

Annie Besant took responsibility for observing how the *anu* were bound together, whereas Leadbeater was concerned with the larger-scale structures, requiring less magnification. Besant depicted many string configurations, in addition to the single strings and Y-shaped strings. Together they add up to further evidence that the *anu* were single magnetic poles bound by string-like lines of force. Her observations give support from an unexpected direction to a modern scientific theory of the strong forces acting between fundamental particles.

The two Theosophists were assisted in their work by their friend C. Jinarajadasa

who wrote down their descriptions as they dictated them. At the end of the third edition of *Occult chemistry*, he remarked:

With the information revealed in *Occult chemistry*, a great expansion of our knowledge of Chemistry lies in front of us. It is just because this expansion is inevitable, that our clairvoyant investigators have toiled patiently for thirty years. They have claimed no recognition from chemists and physicists, because truth accepted or rejected is truth still, and any fact of nature seen and stated clearly will sooner or later be woven into the whole fabric of truth. The fact that this generation of scientists hardly knows anything at all of an extraordinary work of research extending for thirty years matters little, when we contemplate the long vistas of scientific investigation which the imagination sees awaiting mankind.

Today the 'extraordinary piece of research' by Besant and Leadbeater has at last shown its intrinsic scientific merit by revealing a remarkably high degree of consistency with ideas and well-established facts of nuclear and particle physics. Without knowing what they were observing, they described the subatomic world 70 years ago in a way that agrees with important areas of modern research. Scientists and lay people alike may find their claims difficult to believe. But they cannot dismiss the Theosophists' claims as fraudulent because their work was completed many years before pertinent scientific knowledge and theories became available to make a hoax possible even in principle. Nor can they honestly reject these claims as unsupported by scientific thought, for the very opposite is true. How, therefore, can one account for Besant and Leadbeater's remarkable anticipations of modern physics except by admitting that they did indeed observe the microphysical world by means of extra-sensory perception?

Further reading

Annie Besant and Charles W. Leadbeater, *Occult chemistry*, Theosophical Publishing House (Adyar, India) 1952

Stephen M. Phillips, *Extra-sensory perception of quarks*, Theosophical Publishing House (Wheaton USA) 1980

J.C. Polkinghorne, *The particle play*, W.H. Freeman 1979

The kindest cut of all



Claims and counterclaims for the merits of psychic surgery in general – and the superiority of the Brazilian over the Filipino methods in particular – have depended largely on eyewitness reports. Now ANNE DOOLEY tells it from the patient's point of view

HOW DOES IT FEEL to undergo psychic surgery of the Brazilian variety? No anaesthesia or sterilisation. No medical equipment or life-saving apparatus. And a medically untrained medium who does the operation in a trance under the control of a spirit guide. Is it any wonder that before my own 35-minute ordeal it was touch and go whether I stayed or fled? But I stayed that day in 1966 – and I'm glad for it.

I shall always be grateful to Lourival de Freitas who, rejecting payment, risked arrest to carry out an illegal operation. What made me decide to take the risk on my side?

In February 1946 I had a lung haemorrhage and ended up as an emergency patient at St Bartholomew's hospital in London. The subsequent 14 days of medical observation led to two possible diagnoses: tuberculosis or lung abscess. The former was a probability so strongly favoured by my own doctor that she notified the local authority to disinfect my flat. The hospital doctor laid his bets on a lung abscess.

Neither proved to be right. Eventually I was told that I was suffering from an inoperable lung condition called bronchiectasis. I was warned to stop smoking and told hectoringly that I would have to carry out postural drainage twice daily for the rest of my life. (Postural drainage involves hanging

upside down for as long as one can bear the indignity and the resulting blinding headache.) I made three or four attempts to give up smoking but was totally unsuccessful and decided to take whatever physical risks were involved.

Again in 1959 I was told that my condition was inoperable by a chest specialist, who also gave a pessimistic view of my future. He said that I would have to take antibiotics for ever to ward off acute bronchial attacks, and that I might not be able to work full-time again.

That is why, after 20 years of suffering, I decided to undergo psychic surgery. I chose Lourival because I had met him and been impressed with him in the course of my journalistic work. In fact, on the first day we met, I witnessed an operation by him on a



Top: Anne Dooley 'under the knife' – in this case, a pair of unsterilised scissors – during an unscheduled tonsilectomy at the hands of psychic surgeon Lourival de Freitas. The London journalist went to a secret location in Brazil in 1966 for an operation to improve a chronic lung condition. Secrecy was necessary because psychic surgery was illegal

Above: the patient spits into a tumbler after the surgery on her tonsils

delicate six-year-old girl who also had bronchiectasis. By cupping a glass and slowly revolving it on her back, he 'drew out' some evilly discoloured tissue. Nine months later, when I saw her again after my own operation, she was like a different child.

Once in Brazil, preparation for my unorthodox operation began in a suitably unorthodox way. On a sightseeing trip to a beautiful waterfall, Lourival waded into a river and pulled up a large sharp-edged reed. With it he notched an oblique scar under my right shoulder blade. He then pronounced with satisfaction that 'the way the cut had taken' ensured that it would be possible to carry out the same kind of glass-cupping operation he had performed in London, for I did not want to go under the knife. The surgery was supposed to bring about a 40 to 70 per cent improvement in my condition.

In the intervening six days I had herbal treatment. Daily I drank four glasses of a



I was also nervous about the possible use of the knife, having banked on the glass-cupping method.

'Nero' proceeded to give a long, angry tirade which, I gathered from occasional words here and there, included criticism of me. I became increasingly depressed and tense. I again walked out of the room and stood in dejected indecision at the top of a flight of stone stairs leading to the garden below. I wanted to leave, but realised I couldn't. I was doubly committed: personally I had gratefully agreed to the proposed surgery; professionally I had a story to do and had travelled thousands of miles to study a man who, in my view, had been unjustly accused of trickery in England. And perhaps most important of all, here was Lourival bravely risking his freedom to give unrecompensed help where it was badly needed. I couldn't insult him by running away.

When it came to my turn I discovered that

pleasant tasting lemon-mint mixture, which lessened my normally profuse bronchial catarrh noticeably. I also had to drink several tumblers of a nauseating herbal tea every day, to clear excess liquid from the kidneys.

Again I was told to stop smoking and I rashly cut it out altogether. This abrupt cessation of my normal daily intake of from 30 to 35 cigarettes undoubtedly contributed to the bouts of depression I had immediately prior to the operation. Subconscious fear was probably a subsidiary cause.

Then the night of the operation came. During the whole session, the healer worked in the harsh light of unshaded electric bulbs and an additional portable standard lamp. Other patients and observers varied from 12 to 15 in number throughout the evening. One of these spectators was a Brazilian journalist who wrote an eyewitness account for my book *Every wall a door* (1973). Lourival himself never left the site, which consisted of two large adjoining rooms linked by a wide arch.

Having been told that the session, due to start at 8 p.m., would be devoted solely to my bronchus operation, I was a little disturbed to see the others and to learn that there would be additional operations. Indeed the first one was not on me, but on an old man who had been Lourival's patient previously. Lourival's chief control that night was 'Nero', who removed a growth from the old man's right eye. During the second operation – on a child – a neck incision proved necessary. The child cried out piteously, but only during the actual cutting and subsequent sucking out of tissue. I turned away and walked out of the open door because momentarily I couldn't bear the child's apparent suffering. I had also learned earlier that 'Nero' didn't want me to look at any of the operations. I imagine that my mounting nervousness was known to the spirit control.



Top: Anne Dooley displays the tumbler containing ejected blood and tissue

Above: Lourival, under the guidance of his spirit control 'Nero', makes a razor incision for the planned lung operation



Right: the psychic surgeon sucks out the coagulated blood said to contain the lung virus that caused Anne Dooley so much suffering



Further reading
 Anne Dooley, *Every wall a door*, Corgi 1975
 Harold Sherman, *Wonder healers of the Philippines*, Psychic Press 1967
 Alfred Stelter, *Psi healing*, Bantam 1976
 T. Valentine, *Psychic surgery*, Henry Regnery (Chicago) 1973
 Lyall Watson, *The Romeo error*, Coronet 1976

Left: the healer shows the patient the clot he removed

Below: the stitching process begins as Anne Dooley clings to a helping hand

Bottom: the stretched flesh is pulled up by the stitching threads to 'enable full blood flow in the area'. Anne Dooley said the pain stopped at once



I was to have my tonsils removed – something not originally scheduled. The ensuing operation inside my throat was grim. I found it difficult to breathe when large scissors began digging into my back palate, particularly as I was simultaneously being semi-dragged across the room to enable the medium to get better light.

Then I found myself being handed a tumbler and being told: 'Don't cough. Just spit with all your might.' After I did, the tumbler contained some nasty stuff indeed: it was about a third full of a mixture of tissue and blood.

The second part of the operation began with my being asked to stand up again. I felt a razor blade cut lightly into my flesh at right

angles to the earlier mark made with the reed. Then I could feel Lourival's teeth grip and squeeze my flesh and I worried inwardly over how long I would be able to bear the pressure if it got much worse. But it was quickly over. Next I found myself being handed a large clot of what looked like coagulated 'black' blood about the size of an elongated coin.

I lay face down as I was stitched up – about 9 to 12 stitches according to my confused counting. It was unpleasant each time the sewing needle plunged through the lips of the cut. Yet, incredibly, those stitches were cut after only about an hour. I felt very little pain and there was no bleeding. The sizeable scar was then latticed over with strip bandaging.

I never felt any further pain or the slightest discomfort from the scar on my back, but I had a bad 36 hours with my throat. Soon after the operation I began to spit up tiny pieces of torn flesh from where the scissors had apparently dug into the palate. Was this due to the operation on the tonsils or had the 'dematerialisation' process of some of the ejected tissue been incomplete? I found it excruciating to swallow, but within 24 hours, after being given salt gargles and an antibiotic tablet, I was drinking my first welcome cup of tea and healing tissue was already forming.

I was told to take things easy for 10 days, during which time I was given eight vitamin B injections and some calcium tablets. I felt well and the depth of my breathing was substantially increased. I no longer woke up feeling as if I was breathing over the top of a wall – as I had done for so many years prior to the operation.

And 16 years later I am still doing all right – near the age of 70 at that. The orthodox doctors were surprised by my improvement, admitting that the best they could have done was to 'keep me going' for as long as possible. Indeed I myself don't think I would be here if I hadn't volunteered for psychic surgery.



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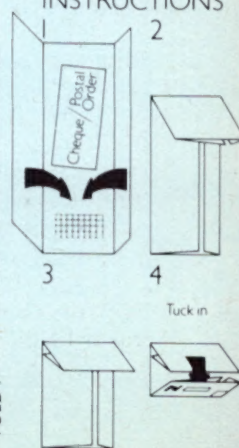
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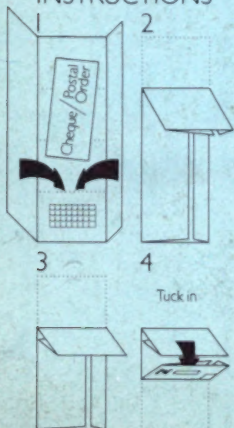


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